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THE  
SCRIPTURE DOCTRINE  
OF THE  
TRINITY  
JUSTIFIED:

(In a Discourse preached in the Cathedral  
Church of St. Paul, London, June 2,  
1774, at the Lecture founded by the  
late worthy Lady Moyer;)

With OCCASIONAL REMARKS,

On the PREACHER's first Sermon in *Effex-*  
*House, Effex-Street, April 17, 1774.*

✓ T. LINDSEY

Αναζ. Ερωτῶν μεγίστη, τῶν καλων δοτίρ.  
Εοθλῶν χορηγε—σὸν χαρον παρεσχέ μοι,  
Ποιεῖν τε καὶ τὰς σὰς λεγειν Θεῖςς γραφαῖς,  
Δινεῖν αει σε, καὶ τὸν εκ Σὲ πανσοφὸν,  
Τον Σοι συνορτα καὶ παρόντα Σοι ΔΟΓΟΝ.

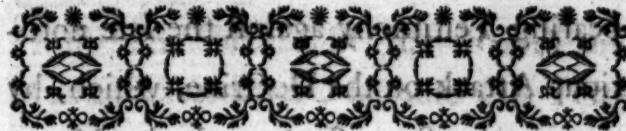
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It must needs be that Offences

come, but woe to that Man, by

whom the Offence cometh. II. I

the low fi. o. 6. 60. to b. 60. or 60. 60.

YERSE as I am to Contro-

A versy,\* and particular Cen-

sure, especially in the Pulpit,

sacred to other Purposes, I cannot

conclude these Lectures, at least with

any

any

\* And have been, ever since I could read the In-

scription on the Tomb-stone of a certain Provost of

Eton. *Hic jacet hujus sententiae Autor. Disputandi*

*pruritus est scabies Ecclesiae. Nomen alias quære.*

The

any Satisfaction to myself, without bearing Testimony against the late notorious Attack on the Doctrine, which, by the worthy Successors to Lady *Moyer*, we have been appointed here to defend ; and which, by the Grace of God, I shall be ever ready to defend, to the utmost Extent of the following Propositions.

I. If we believe the New Testament to be the Word of God, (i. e. if we are Christians,)

The Author perhaps had his Eye upon 1. Tim. vi. 5. where the Word *παραδιατρία*, rendered *perverse Disputings*, is borrowed from a coarse Metaphor of a scabby Sheep rubbing himself against another, and so infecting the whole Flock : But coarse as it is, it sufficiently justifies the Caution there given, to prevent the Mischiefs that generally arise from Disputes ; forasmuch as they are apt to infect the Minds of those, who are not well settled in Principle, nor able to pierce deeper than the Surface of Words, much less to distinguish Paralogisms from Truth.

Christians,) we cannot but believe what is therein declared of the Nature and Attributes of God ; because this Testimony (as Mr. *Locke* affirms, and which no one can deny) carries with it *Affurance beyond Doubt, and Evidence beyond Exception* : And,

II. If what is therein declared of the Nature and Attributes of God manifestly points out the Divinity, Personality, and Offices of the Son of God, as *the only-begotten of the Father*, the *Autodosos*, one Fountain and Principle of Divinity ; and also, the essential Attributes, and proper Operations of the Godhead, belonging to the *Holy Ghost*, as *proceeding from the Father and the Son* ; it follows from the foregoing Proposition, that we may, and ought to acquiesce in the Doctrine of (what we

want Words otherwise to express) a Trinity in Unity.\*

I must own, however, that this Doctrine hath met with Opposition in every Age, from the *Cerinthians* in the first, down to the *Socinians* in the last Century. No wonder; it must needs be that Offences come; while from the Abuse of Liberty, or Free-agency, Men are liable to be seduced, they will be sure to meet with Seducers: Difficulties and Discouragements, by the Permission of the Almighty, are to be expected, for the Trial and Exercise of Christian Virtue; notwithstanding therefore the heavy Woe denounced against the Authors of them, there

have

\* Thus compounded by *Justin Martyr*. *Eis ὁ τῷ ἀπεργῷ Θεῷ ἐν πατέρι, καὶ υἱῷ, καὶ ἁγίῳ πνεύματι γνωσίσομεν*. One God of the Universe, acknowledged or made known, in the Father, and Son, and Holy Ghost,

have been, and still are, those, who, from Pride and Self-conceit, affect to be wiser than Wisdom itself, and to teach God what to say, and how to describe his own Nature and Attributes ; I mean, *Anti-trinitarians*, under whose-soever Banner they are enlisted. *Round about him has spread confuted heresies*

Dr. *Snape*,\* not long since, observes,

“ that it was difficult to ascertain what  
 “ were the Tenets of the modern *Arians*,  
 “ as they did not seem disposed to speak  
 “ out plainly, what they allowed or  
 “ disallowed, but to be waiting for a  
 “ favourable Opportunity of opening  
 “ more largely their whole Scheme.”

The Time is now come ; the Masque is thrown off ; and the conscientious *Preacher in Essex-Street*, has undertaken to lead the Band ; whose publickly-declared

\* Sermon on the Trinity, vol. iii. p. 10.

clared Scheme is, to break down all the Fences of Orthodox and Catholic Communion ; by extirpating the capital Article of the Christian Religion in point of Worship ; that Worship, which hath continued through all Ages of the Church ; that Worship, which was maintained by the Saints and Martyrs of old, and sealed with their Blood ; even that Worship, which hath been paid to the *only true God*, ever since the Creation of the Angelic Choir, and is still paid, we are assured from Scripture, by the Host of Heaven.

This is the Worship that is now to be discarded ; and, as all Instability in these Matters arises from the Weakness of the Understanding in Man, or the Strength of their Passions, our Preacher, trusting, I suppose, to the *Latitudinarian*

Notion

Notion of the Times, seems not to doubt Success : And therefore, counteracting the Faith into which he was baptized, and trampling upon the Religion, which he had once solemnly sworn to defend, has thought proper to set up a brasen Serpent of his own ; to perplex the Minds of Men in the solemn Acts of Worship, as directed by the common Liturgy ; and thereby to defeat the main End of the best constituted Church in the World, in her laudable Design, of establishing an uniform Consent in the Faith and Practice of true Religion.\*

But

\* So in the beginning of the last Century, some of those, who disliked the State of Religion here established, — and transported with Humour, began such Proceedings, as did rather raise a Scandal in the Church than take Offence away :—They held Assemblies without Authority, and did other Things, carrying a very apparent

But to be more particular, — follow  
 His Inauguration Sermon, + if I may  
 so call it, is really so poor and jejune a  
 Perform-  
~~ent~~ ~~short~~ ~~of~~ ~~Sedition~~ ~~more~~ ~~than~~ ~~of~~ ~~Zeal~~ — Wherefore —  
 not being ignorant of the Inconveniences that do arise  
 in Government, by admitting Innovations in Things once  
 settled by mature Deliberation; — for that such is the  
 quickness and Unsteadiness of some Dispositions, affecting  
 every Year new Forms of Things, as, if they should be  
 followed in their Inconstancy, would make all Actions of  
 States ridiculous and contemptible; whereas the steadfast  
 maintaining of things by good Advice established, is the  
 Weal of all Commonwealths, We require, &c. The  
 Proclamation of K. James, I. 1603.

+ As to his Prayer before the Sermon, I think he  
 may well call himself an Unworthy Servant, when  
 he presumes to affirm, that by a singular Providence  
 God called him to be a Teacher, (Corrupter he should  
 say) of his holy Gospel in Essex-House: and I refer  
 him to Bp. Bull, (p. 562.) who observes, that  
 Heterodoxies, false Doctrines, and Heresies, may be  
 propagated by Prayer as well as Preaching, and by the  
 former perhaps more effectually than by the latter. But  
 Woe

Performance, that I never should have thought it worthy Notice, had it not been for this my particular Engagement : As I find therefore nothing in it that requires an elaborate Refutation, I shall only make a few cursory Remarks ; and if I should not sometimes be so serious in Expression, as the Importance of the Subject requires, I hope his Manner of treating it, will be a sufficient Apology.

Surely no Text could be more unhappily chosen for his Purpose ; *Endeavouring to keep the Unity of the Spirit, in the Bond of Peace.* And how does he himself endeavour it ? why, by endeavouring to draw the good People from their

C nati-

*Woe be to them, says the Bp. who thus abuse poor Souls,--and by silly Pretences draw them into Schism and a sinful Separation from the Communion of the best of Churches, p. 568.*

national Church, the proper Place of Worship, to hear his vain Babbling in an unconsecrated Auction-room.\* No improper Place, I own, for such Business; for, tho' God alone is the Inspector of the Heart, yet some one will be apt to think, that the conscientious Refignation of his Living was nothing more than a concerted Plan, in this Age of *Spiritual Quixotism*, to make Sale of the Word of God, that would turn to better Account; so that, as he concludes his Sermon, *he might make his boast*, (like *Leo the Tenth*,) *in J. C.*

St. *Paul* is said to have wrote his Epistle to the *Epheſians*, partly to establish and raise to Perfection, those, who

hither-

\* I remember the Reverse, when the Chapel in Spring-garden was turned into an Auction-room, some Wag chalked over the Door, *The House of Prayer is become a Den of Thieves.*

hitherto stood firm in the Profession and Unity of the Doctrine he had preached ; and partly also to arm them against such false Teachers, that under the Shew of deep Knowledge, and more than ordinary Gifts, endeavoured to draw them from the Purity of the Gospel. The Unity therefore here mentioned, may signify either an Unity of Affections, or Charity ; as opposed to the Hatred and Ill-will, that generally attend Faction and Schism ; or it may signify, as Bp. Fell expounds it, an Unity of Faith and Doctrine ; and then the Humility and Meekness, recommended in the Context, will consist, in not preferring our own private Opinions to those of our Brethren, especially of our spiritual Superiors or Pastors ; and for this Reason, as it follows in the next Verse, because there is but one (mystical) Body, (of Christ, i. e.

his Church, and in that but) one Spirit, even as ye are called in one Hope of your Calling, one Lord, one Faith, one Baptism; according to that admirable Exhortation of the Apostle before given to the Corinthians, *I beseech you, Brethren, by the Name of Our Lord Jesus Christ, that ye all speak the same thing, and that there be no Divisions among you, but that ye be perfectly joined together in the same Mind and the same Judgment.* Now, would any one think, that our Preacher would presume also to recite this very Exhortation, at a time when he is acting so diametrically opposite thereto? He certainly does; (p. 11.) not in order to explain it, but to tell you, *that some will infer from hence, That there ought to be no Difference in Opinion among Christians, but that they ought to be all of the same Mind and the same Judgment.*

ment, at least in fundamental Points of Faith. And is not this a very proper Inference ? No ; says He, for we shall in vain search the New Testament for fundamental Points of Faith. But where else must we search for them ? in his Wares and Trumpery ? (for he takes no notice of honest Whiston's Recommendation of the *Apostolical Constitutions*;) but alas ! his Stock is so small, that in his whole Budget he has but one Lot to offer you ; but one fundamental Point, necessary indeed for every Christian to believe, yiz. That Jesus is the Christ. And that is all : without taking the least Notice, that there was among the Jews a constant Expectation of a Christ or Messiah to come ; or that the Messiah so expected was already come ; or that the Jesus of the New Testament was the said Messiah ; or that

in

in relation to the name *Christ*. He was anointed to three several Offices belonging to him, as the Mediator between God and Man, a Prophet, a Priest, and a King; *far above all Principalities and Powers, at whose Name every Knee shall bow.* These and some fundamental Points in consequence of them, are all excluded the Preacher's very simple **Creed.**

But to go on;

Notwithstanding this earnest Exhortation of the Apostle, *to keep the Unity of the Spirit in the Bond of Peace,* the said Preacher most profanely introduces God himself as appointing the contrary, God, says he, (p. 13.) never designed that Christians should be all of one Sentiment, or formed into one great Church, but that there should be different Sects of Christians,

*Christians, and different Churches.* This, says he, plainly appears to be the Appointment of God. Horresco referens! I am amazed at his Presumption! And yet can scarce help smiling at what follows, to see how ingeniously he answers himself; until, says he, *the several public Establishments of Religion shall be more simplified,---it must be of infinite Service to Piety, Integrity, and the Gospel; that the Numbers of Dissenters from such Establishments should remain and increase.* (p. 18.) What unsimplified Establishments does he mean? For our Part, I hope, we acknowledge but one, the Church of England, wherein we were born and bred; whose Doctrine, Government, and way of Worship, seem, in the Opinion of the most inquisitive, most intelligent, and most learned, to agree, harmoniously at least, if not totally, with the primitive Church, and the

the Usage of the most antient Fathers ; but of this by and by : in the mean while, I say, I cannot help smiling at the reason the Preacher gives for the foregoing Position, because, says he, in the next Paragraph but one, *It cannot be disowned that the Disputes, and Contentions of Christians with each other, have been the Source of the most lasting Animosities, and caused great Miseries and Disturbances in the World.* Too true ; but from the Premises how very absurd !

Far be it from me to advance any thing that tends to Persecution on the score of Religion ; yet what he says (in p. 20.) seems to me little less than a Banter on our most Excellent Sovereign, *in permitting the Laws to sleep, and not putting them in execution against Delinquents*

quents and Renegado's : I therefore pass it over ; and casting my Eye upon the Note, I find somewhat that calls for Animadversion, as it is the only thing, throughout the whole, that bears the Face of an Argument, in support of his *Anti-trinitarian Tenets* ; the rest being only a *Whip-Syllabub of Love and Charity*, to make the *Poison go down the smoother*.

*Had there been, says he, (p. 23.) any other Object of Worship but the heavenly Father, our Lord, when he gave his Disciples a Form of Prayer, would have told them of it distinctly, and stated it with all Exactness, as an Omission here must necessarily mislead them and their Converts for ever. But this Prayer being addressed to the Father, and to Him alone, the Omission of any other Object*

of Worship is an utter Exclusion of them.  
 Did the Lord Jesus ever discover any  
 other, or say that He himself was the God  
 that beareth Prayer? Poor Man! He  
 does not seem to know, that this very  
 Prayer, (as demonstrated by Bp. Bull,  
 p. 556. and others) was compiled  
 from the Euchologies, or Prayer-books  
 of the Jews; as the common Prayers in  
 our Liturgy are mostly selected from  
 the antient Liturgies of the primitive  
 Church; “ The very Preface, Our Fa-  
 ther which art in Heaven, was the  
 usual Preface of the Jewish Prayers;  
 “ and all the following Petitions are to  
 “ be found almost in the same Words in  
 “ their Prayer-books. Upon which the  
 learned Grotius makes this remarka-  
 ble Reflection, *So far was the Lord*  
 “ *himself of the Christian Church from all*  
 “ *Affection of unnecessary Novelty.*” Be-  
 sides,

sides, that with us, the very Appellation of *Father*, includes that of a *Son*; let the Preacher examine the following Declarations, among many other to the same Purpose; and, I believe they will cost him some Pains to explain away, or wrest to another Meaning, was he to consult the whole Tribe of *Anti-trinitarian* Writers before him. *Ye neither know me, nor my Father, for if ye had known me ye should have known the Father also.* (John viii. 19.) *No Man knoweth the Son but the Father; neither knoweth any Man the Father, save the Son, and he to whomsoever the Son will reveal him.* (Matth xi. 27.) And again, *If I do not the Works of the Father, believe me not; but, if I do, though ye believe not me, believe the Works, that ye may know, and believe, that the Father is in me, and I in him.* (John x. 37.) *As* ]

*the Father raiseth up the Dead and quickneth them, even so the Son quickeneth whom he will.* (v. 21.) Surely an indisputable Act of Divine and Almighty Power. Again, *Believe me, that I am in the Father, and the Father in me.* (xiv. 11.) *All things that the Father bath are mine.* (xvi. 15.) *I and the Father are one:* (x. 30.) and therefore, as to *Worship*, it is required that *all Men should honour the Son, as they honour the Father.* (v. 23.) Accordingly we read, that *they that were in the Ship with Christ, came and worshipped him, saying, Of a Truth thou art the Son of God.* (Matth. xiv. 33.) So the blind Man, whose Eyes the Lord had opened, said with a grateful Heart, *Lord, I believe.* And *he worshipped him.* (John ix. 38.) Which our Lord accepting in both Cases, without the least Check or Re-  
primand,

primand, seems to me strongly to imply his being a proper *Object of Worship*. And indeed it was so from the Beginning. *When the Wise-men from the East came to the House, and saw the young Child with Mary his Mother, they fell down, and worshipped him.* So the Author of the Epistle to the Hebrews, from Psal. 97. (manifestly alluding to the Messiah,) *When he bringeth in the first begotten into the World, he saith, Let all the Angels of God worship him.* (i. 6.) *And the Four and Twenty Elders fell down before the Lamb, having every one of them Harps, and golden Vials full of Odours, which are the Prayers of Saints.* (Rev. v. 8.)

Here then I shall leave the Preacher, sincerely wishing, that as of old time, *Natalis* and *Beryllus*, who had before denied

denied the Divinity of our Saviour, re-turned afterwards to the Orthodox Communion, he may follow their Example, and return to the Acknowledgment of the Mystery of God, and of the Father, and of Christ, in whom are hid all the Treasures of Wisdom and Knowledge; (Col. ii. 2.) wishing also that the rest of our modern Gospel-mongers, or Gospel-menders, without sufficient Learning and proper Authority, whether in a Tavern, or out of a Tavern, Divines, Physicians, or Lawyers, would take the Apostle's Advice, *Study to be quiet, and mind their own Business, and if it be possible, as much as lieth in them, to live peaceably with all Men* :\* Or otherwise,

\* This Precept cannot but be admired in Theory, though frequently rejected in Practice; witness that excellent Admonition, by the late Lord Boling-broke: "Let us seek Truth, says he, but seek it quietly,

wise, let the Preacher, and his Party, conscientiously weigh the Words of my Text, which need no other Explication, than what is elsewhere declared by John the Baptist, *He that believeth on the Son, hath everlasting Life; and He that believeth not the Son, shall not see Life; but the Wrath of God abideth on him*\* compared with Matth. x. 32, or

Mark

quietly, as well as freely; Let us not imagine, like some who are called Free thinkers, that every Man who can think, and judge for himself, as he has a right to do, has therefore a right of Speaking, any more than of Acting, according to the full Freedom of his Thoughts. The Freedom belongs to him as a rational Creature. He lies under restraint, as a Member of Society. We may communicate our Thoughts only so, as it may be done without offending the *Laws* of our Country, and disturbing the *public Peace*.

\* John iii. 36, which, is all that is meant by the Curse, as it is called, in the Athanafian Creed, so unmercifully attacked, and cried down, to terrify weak Minds from the Church.

Mark viii. 38: *Whosoever shall be ashamed of me, saith the Lord, and my Words, in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father, with the Holy Angels.*

I should not be surprised to be told, that the Run of the Times is against me; nor do I expect a Convert, among the stubborn and unthinking Part of this Metropolis: For, Prejudice and Partiality can never be convinced; or if convinced, they scorn to yield. However, for the Comfort and Satisfaction of those good People; who prefer the *Beauty of Holiness*, to an unlicensed, or licensed Assembly elsewhere; who frequent the Church, and regard her excellent Liturgy; I must entreat your Patience for a few Words more, by way of Antidote to the foregoing Poison.

With

With regard to the *Trinity*, I con-  
cern not myself with the *Platonical In-  
quality* of Dr. *Gudworth* ; or the Philo-  
sophical *Explication* of Dean *Sherlock* ;  
or the inextricable *Labyriaths* of the  
School-men ; all that I contend for at  
present, is, the *Scripture Account*, as  
received and explained by the most early  
Doctors of the Church ; and, as an un-  
prejudiced Person, who is capable of read-  
ing, and judging of the Original, would  
explain it : *That in the Unity of the  
Godhead, there is a Diversity of Disposi-  
tion and Order, with the Diversity of  
Operations*, expressed, as well as we can,  
from an imperfect Idea of so sublime a  
Subject, and the Poverty of Language,  
by, *Three Hypostases, or Persons, in One  
God*.

E Where

Where is the *Anti-trinitarian* that hath produced, or can produce a Demonstrative, or even a Satisfactory Reason, that this *cannot be*? And do ye not read in Scripture, that it *is so*? Here then we must rest; and look upon this Mystery as a Subject fitter for Adoration than a curious Enquiry. *Canst thou, says Zophar to Job, by searching find out God?* *canst thou find out the Almighty to Perfection?* It is impossible to comprehend the Nature and Essence of Almighty God? So infinite is the Disproportion between the Faculty and the Object. God, who best knows what is proper and fit for us in our present State, has been pleased to reveal so much of his Nature, as is suitable to our Apprehensions; it would be absurd to have expected more; or to think that our Creator, having made our Senses generally certain,

certain, or at least, sufficient for all their Services in common Life, would suffer our Minds to lie under an unavoidable Delusion in what concerns our eternal Welfare. As there is an intrinical Repugnancy of being deceived, in the Understanding, and of deceiving in the Will of God, there can be no Room to doubt his Veracity. On these two immoveable Pillars stands the Authority of the Testimony, which God hath been pleased to give us of Himself in his written Word.

Next to the Scriptures, there is a Difference to be paid to the venerable Pieces of Piety and Antiquity, approved of by the Catholic Church, in the three first Centuries, even before the Council of Nice.\*

E 2 I am  
\* Where, by the Suffrages of above three Hundred Bishops, the Doctrine of the Trinity was  
admitted but yet not to as more

I am well aware that our Opponents will, and do, recommend the same on their Side of the Question ;\* it will be proper therefore to observe, that the Fathers before the faid Council, were generally sound and orthodox in Opinion ; yet not always so cautious and exact in their Expressions, but that a Caviller, who reads them for that Purpose, may easily find wherewithal to raise a Battery, against the Principles, maintained by Tradition and Writing, from the Apostles themselves. And how shall we disprove them ? how shall we stand the Shock ? Why, by a Counter-Battery ; more fully established, as it has continued to this Day.

\* As not long since the *Arians* even in *Holland* condemned the *Socinians*, for condemning the Use of the Fathers, of whom they made a very high Boast as of their Party and Sentiment.

consisting of the Forms, used in the antient Liturgies of the Greek and Latin Churches, relating to a Rule of Faith, Baptism, and the Doxology.

I. In the Qualification of a Catechumen for Baptism, no other Confession of Faith was required antecedently thereto, than a Declaration of Belief in the Father, Son, and Holy Ghost. The Form of Belief, in the Church of Hierusalem,\* the most antient that is extant, runs thus; *I believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible; in the Begotten of the Father, before all Worlds; and in the Holy Ghost,*

\* The Catholic Opinion concerning the Divinity of Christ, prevailed in the Church of Hierusalem, the Mother of all Churches, from the Apostles to the Time of Adrian, when that Church was scattered abroad.

*who spake by the Prophets.* And though, as *Grotius* observes, other Churches did not confine themselves to a verbal Uniformity, yet in Truth, the mental Result was in all the same. We must, therefore, compare the Writings of the Fathers one with another, and enquire what Testimony arises from them upon the Whole; which if generally, clear, and strong, and constant, it ought to be admitted: if not as an infallible Rule for us to be determined by, yet as Witness of what was their Opinion, or the Opinion of the Church in their Times.

II. As to Baptism. Immersion or Dipping, we own, was the more antient Custom; but then it was of the Adult, Catechumens, who having answered the usual Interrogatories concerning their Belief, were admitted to Baptism, and could

could well undergo the Ceremony. But when Nations became Christians, and seldom any other than Children, (as in the Case of Circumcision, if not by express Command of our Lord himself,) were offered at the Font; this Custom, attended with many Inconveniences, was discontinued; and Aspersion or Sprinkling introduced, especially in the Western Churches; this being deemed by Cyprian and other antient Fathers, as wenergetical and operative, in all Respects, as the former; both however were performed according to the Prescription of our Lord, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

And lastly, with regard to the Doxology, so often repeated in the Service of the Church, there can be no Doubt of its Antiquity: Basil sets it very high, and

and still calls it an *antient Pbrase*, citing *Irenæus*, for the Use of it.\* Now Glory, we all know, is peculiar to God alone, as declared by the Heavens, chaunted by the heavenly Choir, *Glory be to God on High*; and resounded by the Seraphim, *Holy, Holy, Holy Lord God of Hosts*, *the whole World is full of thy Glory*. If then in this very antient Hymn, the Son and Holy Ghost are celebrated with the Father, without Distinction, what can we infer from hence, but that the Primitive Fathers who used this Doxology, believed the Son to be God, and the Holy Ghost God? Besides, in the last-mentioned Form from the Prophet *Isaiah*, without taking Notice of the Triple Address *Holy, Holy, Holy*, whom are we

\* So *Justin Martyr*, 'α πρὸς τὸν πατέρα καὶ τὸν υἱὸν καὶ τὸ πνεῦμα ὁγιον δοξολογία. And *Clemens Alexandrinus*, Αἰνῆτε τῷ μονῷ πατέρι καὶ υἱῷ σὺν τῷ αγίῳ πνεύματι.

we to understand by *the Lord of Hosts*, but the *Messiah* or *Jehovah* of the Old Testament? But as Offences must needs come, from some slight Variations in the unguarded but well-meaning Expressions of these very Fathers, this Doxology was soon after warped by *Arius* into the following, *Glory be to the Father, through the Son, in the Holy Ghost*; just as if we were to charge with Prepositions the Common-prayer of the Apostle, through *the Grace of our Lord Jesus Christ*, may *the Love of God, in the Fellowship of the Holy Ghost, be with us all evermore*; of which there is not the least Appearance in the Original.

And here I cannot but take Notice of the Offence given to all, who happily adhere to the established Liturgy, by a late Rector of St. James's Parish, whose

F Memory.

Memory I venerate in every Respect, save that under our present Consideration; but here I say, I am obliged to introduce him, as our Preacher has made him the *Coryphaeus* of his Undertaking. And who can help thinking but that this great and learned Man was under the Power of Prejudice and Partiality, when he was so mean as to pervert, by a Mis-translation, that noble Hymn, called *Te Deum*, " making it speak Nonsense, " rather than that it should speak Orthodoxy."\* But he is gone: And were

\* See also (*in his Exposition of the Church Catechism*) his strange shifting and changing the Expression of *God the Son* into the *Son of God*, and *God the Holy Ghost* into the *Spirit of God*; thus substituting an ambiguous Phrase in the Room of a plain and clear one; so that the Reader, instead of being enlightened and instructed, is led into Darkness and Confusion. *Snape's Serm.* vol. iii. p. 29, 38. And thus, some of the Party are pleased to say, that the antient

were you to converse with his Pupils or Followers, *Apolinarists, Eusebians, Arians, Semi-arians*, and I know not what, for they scarce know themselves ; you would hear them talk away, of a *Ministerial Creation, a nominal Divinity, a vicarious God*, and in consequence of it, *an inferior Sort of Worship* ; Things, I own, so far beyond the reach of my Apprehension as to justify the Remark, that, *Sophister-like, they shelter themselves in their Confusion, to avoid the*

## F 2 Stroke

antient Fathers of the Church decreed the Son to be of the same Essence with the Father, but by no means co-equal with him. Weakly enough, says Bp. Bull, for if the Son be of the same Essence with the Father, he must inevitably be equal to the Father, as to his Nature ; which is all the Equality of the Son that the Catholics pretend to maintain, p. 928. Or, as they who explain the *Word*, (John, i. 1.) by *God himself*, which would run thus, *In the Beginning was God himself, and God himself was with God himself, and God himself was God himself.*

*Stroke of an Adversary.\** From hence, and when, having read on this Occasion, the many Objections to the Catholic Faith that have been retailed, and repeated from one another, without the least Notice of any Answers given thereto, I find such strange Wresting of Words against all the Rules of Grammar and Construction; such Subtleties and Refinements with regard to a Preposition; such unfair Quotations, such unjustifiable Curtailing of Sentences, and where they would not, after all Manner of Torture, confess what the Party would have them, striking them out at once: On the other hand, when I consider the Divinity and Authority of the New Testament, confirmed by the Variety, Strength, and Fulness of the Evidence displayed throughout the sacred Writings; I cannot but adhere

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\* Bp. Bull, p. 979.

tenaciously to the Propositions I set out with, in this Discourse. And for a farther Reason, as this is not a Controversy about trifling Niceties, but of great Importance with regard to our future Well-being, we certainly take by far the surest and safest Side of the Question : For, if we err, we cannot but be happy in erring with the best of Company ; the glorious Company of the Apostles, the noble Army of Martyrs, and the holy Catholic Church throughout the World. \* But how can we think of its being an Error, when we have the Testimony of our LORD himself, from the Passages before-quoted ; that our sincere Acknowledgment and firm Belief in this *Scriptural Doctrine of the Trinity*, here, shall be crowned

\* This may be our Comfort, that we serve and worship God in the same Way that the primitive Confessors, and Martyrs, and all good Christians in succeeding Ages did. *Bull*, p. 571.

crowned with everlasting Bliss and Glory,  
hereafter.

And therefore, as I concluded the former Part of this Discourse, with an Exhortation from Scripture, to the Preacher, who is endeavouring to seduce you from the *Bond of Peace*; be pleased to accept an Exhortation likewise from the same Authority, to prevent your being seduced. Remember the Bereans, who received the *Word with all Readiness of Mind*, and searched the *Scriptures daily*, whether these things were so.\* Remember also, Those, who speak, or have spoken to you, the *Word of God*, whose *Faith follow*, considering the *End of their Conversation*, *Jesus Christ*, the same yesterday, to-day, and for ever; whose *Faith therefore follow*, and be not carried about with diverse and strange *Doctrines*; for it is a good

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\* *Acts xvi. 31.*

*Thing that the Heart be established with Grace ; (Heb. xiii. 9.) or a right Disposition to receive the sacred Truths of the Gospel with practical Obedience ; to the Attainment of the Promise, that God hath promised to all who love and obey him, even eternal Life. (1. John, ii. 25.) \**

\* In his Prayer after Sermon, He prays to God, to remove that proud Conceit and Ignorance, which stamps such undue Value on ourselves and our Opinions, and would have all others bend to us : (A very good Prayer, if by *Us* he means himself and Party.) Which leads us to place a vain Merit in a Faith, which is nothing more than an easy Credulity, and a Religion, pretending to come from God, yet void of Charity. (I do not well understand these two last Sentences, unless he means his own Faith and Religion ; for if he speaks of the Faith and Religion of the established Church ; what he says, is as uncharitable as it is false.)

I intended, by way of Appendix to this Discourse, to have run over the Preacher's APOLOGY ; and, to every Objection he hath made to the Catholic Faith, to have pointed out, by way of Reference only, such

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complete Answers, as have been already given to the said Objections ; but, being very busy at present upon a Work of another kind, must defer it to some other Opportunity ; unless he should sink, as I suppose he will soon, like other Meteors of this kind, into Insignificancy and Contempt.

F I N I S.

